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cation for social service' or 'education for democracy'—vagaries in terms of which most well-intentioned reforms in education have been damned." No one who understands this ideal will consider it too narrow, and if it seems, on slight consideration, a trifle vague, one may defend it, first, by saying that Dr. Hudson does succeed in making it fairly definite, and, secondly, by calling attention to the fact that every true ideal becomes clearer as we approach it—the main thing being to start in the right direction.

It is only when one considers the practical working out of the theory, the means to be employed, that one becomes skeptical. When one thinks what is implied in the (ultimate) rewriting of text-books and in the giving of thorough and comprehensive correlation courses through the co-operation of several departments, one is somewhat disheartened. When one reflects upon how little is likely to be accomplished by correlation courses that are merely added to the special courses—the latter remaining, as they are now, the core of the curriculum; and upon the probably slight effect of further tinkering with the group system of electives, or of teaching ethics in a somewhat more vital way, one is not encouraged.

Every special subject probably leaves in the mind of the student a residuum of knowledge that is of general use, that can be readily correlated with other knowledge, be made to serve a general ideal, be transmuted into wisdom. As civilization advances, this residuum tends to become larger; yet it must always remain relatively small. May it not be, then, that anything like advanced instruction (such as colleges profess to give) in special subjects, is *incurably special*; that education and "life" do necessarily tend to part company at about the high-school stage, and that the only way in which to obtain that broader education toward a worthy life which Dr. Hudson wants is *to live*?

If this be true, then, granting the truth of Dr. Hudson's criticism, one might conclude that the real trouble with the colleges is that they are trying to teach too much, and to teach it—not, indeed, too *thoroughly*—but too *minutely*. And the corollary would be that if the high-schools and preparatory schools would do what Dr. Hudson says the colleges ought to do, the colleges would be relieved of the dubious task of making special and advanced subjects, numerous and varied, serve the ends of "general education."

THE VOICE OF THE NEGRO. By Robert T. Kerlin. New York: E. P. Dutton & Company.

The collection of extracts which Professor Kerlin has taken from the colored press to form his volume, expresses the negro's views on a great variety of subjects. Some of the principal topics under which the excerpts are grouped are the new negro and the old, the negro's reaction to the World War, the negro's grievances and demands, riots, lynchings, labor unionism and Bolshevism, negro progress. The clippings cover the four months immediately succeeding the Washington riots; they are designed especially to show the negro's reaction to that and like events following, and to the World War.

The significance of the book is two-fold and lies, first, in the character of the negro papers themselves, and, secondly, in the facts that they emphasize.

The ability and influence of the colored press is well worth noting. Its unanimity is remarkable. Every unprejudiced reader will recognize that despite uncouthness, it is extremely capable, and that despite errors of judgment it is well-meaning. We may not ignore or attempt to brush aside anything so obviously real in a moral, intellectual, and practical sense.

The tone of the papers is predominantly one of outraged pride. This pride is, perhaps, somewhat crude and excessive—what else could one expect of a people so notoriously abused? But it is, on the whole, a better sort of pride than one might have feared it would be. At any rate, there it is; and it is a force to be reckoned with. While the ideal of "social equality" is disclaimed by practically all the papers, one cannot resist the feeling that it is very close to the heart of the whole problem. Social equality is not easy to distinguish from recognition of manhood and womanhood, and such recognition the race certainly craves. What the colored press distinctly says that the negroes want is justice, civil rights, freedom from persecution, a square deal.

For the rest, whoever thinks that the negro is not foully abused will find Professor Kerlin's book wholesome, though unpleasant, reading.